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even though he has himself insisted on "the truth that we cannot attain any knowledge of things themselves but only of their attributes as they affect the senses."

Thus Professor More is not one of the radical positivists who would refrain from asserting the existence of anything that cannot be sensibly experienced, and confine science to the most economical possible description of the data of sense; but he is a positivist of the Spencerian, agnostic school, an old-fashioned relativist, who asserts the existence of an unknowable absolute. He does not escape the difficulty inherent in the agnostic view—how assert the existence of that of which we know nothing? Furthermore, it is inevitable that in such a view the agnosticism should annul the positivism. For if one can transcend experience in one's fundamental metaphysical assertion, why should science not hope to do likewise? And the mind which is convinced that reality lies beyond the range of perception or any mode of certain knowledge can scarcely be restrained from adventuring thither by the less trustworthy means of the imagination or the speculative reason.

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RALPH BARTON PERRY.

THE CENTENNIAL HISTORY OF THE AMERICAN BIBLE SOCIETY. HENRY OTIS DWIGHT. The Macmillan Co. 1916. Pp. vi, 605. \$1.00.

The Society was founded in the belief that the Bible is not only inspired but inspiring. The men who established it were confident that the book of itself, without comment, without the aid of preachers, was able to change the life of the reader and to save his soul. It had the independent efficacy of medicine; it needed only to be taken. They resolved to bring it within reach of every man. The first year they printed and distributed six thousand Bibles; the second year, seventeen thousand. With the third year they began to publish the New Testament separately: seven thousand copies of the Christian Scriptures, besides twenty-three thousand copies of the Christian and the Jewish Scriptures bound together. As the century of this publication ended, the report of the ninety-ninth year showed a sale of six million New Testaments over against three hundred and fifty thousand Old and New combined. These figures represent a lesson which the Society has learned by its experience. At the beginning the common theory was that the Bible is all valuable alike, being, as they said, the "word of God." It gradually appeared, however, as a matter of statistical fact that the New Testament is more valuable than the Old for the purposes of religion

in the proportion of six million to three hundred and fifty thousand; that is, the New Testament by itself is nearly twenty times as effective for the good of the soul as the Bible wherein the New Testament is encumbered with the Old. This is an interesting result of a hundred years of use of these books. If it had been foreseen, there might have been a lightening of the labors of some of the devout scholars who translated the Scriptures into the hundred and sixty-four languages in which the Society distributes them. It would have saved them from doing Leviticus and some other hopelessly local and obsolete books into Arapahoe, or Cambodian, or Esthonian, or Zapotec, or Zulu.

Another fact which this history confirms is that the Bible is a disturbing, dynamic, revolutionary book. The founders of the Society were lovers of peace, although it was noticed that the first meeting brought together "many of the most polemical theologians of the different denominations." They had no expectation of active resistance to their charitable work. But such opposition presently appeared; much of it in the foreign field where the Bible was a symbol of an intrusive religion, and was logically under the ban of the conservatives; but not there only. It was made plain that the Bible is essentially a Protestant book, individualistic, radical, in favor of changes in religion. The priest and the prophet represent each a permanent element in the spiritual life, but even a casual reader perceives that the Old Testament is mostly on the side of the prophet and against the priest, and that this is even more markedly true of the New Testament. The New Testament declares that Christ was crucified by priests because of his opposition to many of the things for which ecclesiastics chiefly cared. It reveals the Christian Church having its beginning in schism, and even after this beginning having for its chief minister and theologian an apostle who was frankly and eagerly proud of the fact that he was independent of the apostolic succession. Accordingly, the Bible Society found enemies everywhere among ecclesiastics. No priest of any communion could properly commend it to the perusal of his parishioners. Thus the distributors of the book entered into the perils of martyrdom at the hands of Christians as well as of pagans.

How these men and women met these perils abroad and at home, into what heroisms they came, what pains they underwent, what martyr-deaths many of them died, this centennial history tells. It might easily have been a dully pious record of statistics. Dr. Dwight has filled it with human interest. He has illustrated it with a thousand stories of adventure.

GEORGE HODGES.